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## SPECIAL ARTICLES

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Rev. Charles A. Sauer

JUNE, 1939

SEOUL, KOREA.

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# DO YOU BELIEVE IN EVANGELISM

## HERE ARE SOME BOOKS ON EVANGELISTIC METHODS

A Course of Study in Personal Work, by Mrs. Rose M. Baird, ... ..	개인전도연구	2d edit.	98 pp.	₩ 0.22
A Hand Book on Personal Work, by Ida B. Tate, tr. by Yum Hyung Woo	실천신학개인전도학	...	245 pp.	cl. 1.00
The Art of Soul Winning by J. W. Mahood, tr. by Dr. W. D. Reynolds, ... ..	개인전도	...	56 pp.	.12
Five Lessons in Personal Work by D. A. Swicord ... ..	개인전도의五론	...	15 pp.	.02
Taking Men Alive by H. G. Trumbull; tr. by F. S. Miller ... ..	개인전도원칙	...	153 pp.	.45

## SOME ON THE SPIRIT OF EVANGELISM

The Spirit Filled Life by Rev. John McNeill, tr. by Mrs. B. W. Billings ... ..	성신충만한생활	...	135 pp.	.25
The Secret of the Upper Room, John XIV. by Oh Chun Young ... ..	누상비결	...	173 pp.	.40
Why God Used Moody by R. A. Torrey, tr. by Kang Moon Oh ... ..	우인의무의판	...	52 pp.	.10
Great Revivals by C. A. Finney, tr. by Choi Sang Hyun ... ..	대부흥가핀니자서전	...	209 pp.	.50

## EVANGELISTIC MATERIAL

Illustrations for Preachers by Dr. R. A. Hardie, & Kim Tai Wun ... ..	전도담총	...	88 pp.	.25
Illustrative Stories for Preachers by An Pyung Han ... ..	강도괴담	...	24 pp.	.15
Illustration Stories by An Pyung Han ... ..	비유요람	...	48 pp.	.10
The Pulpit Treasury by Kim Chung Hyun ... ..	강대보고 一집—四집	Nos. I to IV paper (지역)	274—335 pp.	.80
" "	소 上	" " cloth (겉포지)	" " pp.	1.00
" "	소 上	No. V (五집)	106 pp.	.30
" "	소 上	No. VI (六집)	96 pp.	.35

CHRISTIAN LITERATURE SOCIETY  
OF KOREA

CHONG NO SEOUL





Bible Institute Students, Leper Colony, Soonchun, Korea  
Dr. Unger to the left. (See p. 112)



Untainted Children of Lepers, Soonchun, Korea  
Little Children whose Parents are both Lepers in the Colony





Christmas Celebration of Blind Christians in Seoul  
Rev. R. C. Coen in the picture. (See p. 116)



Rev. W. L. Swallen, D. D. and Mrs. Swallen  
(See p. 126)



Miss Helen K. Kim, Ph. D.  
(See p. 119)



# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

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### A Fiftieth Anniversary Fund

**A**T THE APRIL meeting of the Executive Committee of the Christian Literature Society of Korea, a movement was launched to raise an Endowment Fund of 50,000 yen for the Editorial Department on or before June 25, 1940, the Fiftieth Anniversary of the founding of the Society in 1890 which was only five years after the first Protestant missionaries came to Korea.

It is significant that sons of two of the founders, viz., Drs. Appenzeller and Underwood are now members of the Executive Committee.

The movement is a three point program which was enthusiastically developed in the Executive Committee meeting and gives promise of success:

1. To ask individuals among Korea missionaries, among resigned and retired missionaries, among children of Korea missionaries, among friends of Korea to give 50 yen each to this Fund—a yen for each year of the 50 years of the Society's existence and work. At the present rate of exchange this is less than \$ 14.00.

2. To ask each of the six co-operating Missions to make an appropriation of five, ten or twenty thousand yen each to the Fund in the ensuing year. Much is said today in Mission Councils about the importance of stressing the production and distribution of

Christian literature. This is an opportunity for action in Korea that will speak louder than resolutions.

3. To accept voluntary gifts from other sources for this Fund or for publications.

At no time during fifty years has the Society been in a better position to serve the Korean Church. It has a splendid plant with income sufficient for current expenses but not sufficient for new publications. At present there is a greater call and need for Christian literature than ever before.

During the last few years the Korean Church has been passing through a period of trial. Some of the Missions have felt compelled to withdraw from the field of secular education. It is a time of re-adjustment when some of the work cannot be carried on as formerly, but the field of Christian literature is still open. It will be an encouragement to the whole Korean Church if the Missions, missionaries and friends of Korea will seriously undertake an advance movement in the out-put of Christian literature. This is one of the things that can be done and in which we all can co-operate. Let us do it quickly, heartily, and make June 25, 1940 a memorable day for the Christian Literature Society on its Fiftieth Anniversary.

The President of the Society is the Rev. H. D. Appenzeller, D. D. and the Administrative Secretary is the Rev. E. H. Miller, Ph. D., either of whom can be addressed, c/o Christian Literature Society, Chongno, Seoul, Chosen.



# A Bible Institute in a Leper Colony

L. T. NEWLAND

"Wherefore we faint not; but though our outward man is decaying yet our inward man is renewed day by day." 2 Corinthians 4:16.

**R**ECENTLY I was invited by Dr. Unger who has charge of the religious life of the Leper Colony near Soonchun, to take part in a Bible Institute, held for the Leper Church. This was such a rare privilege and yielded so many blessed experiences that it will live long in my memory.

This Institute was for advanced students and included the Church officers, Sunday School teachers, Auxiliary officers and others who were well advanced in Bible study. While the teaching no doubt lacked in depth and polish yet the subjects undertaken were just the same as would be studied by an advanced class in America. For example my course consisted of Anthropology, Inspiration of the Scriptures and the Holy Spirit. Of just what practical use could a course in Anthropology be to lepers might well be asked but when one remembers that they of all people are called upon to ponder the lost condition, both physical and spiritual, of man then it is easy to see that they have more than just a students interest in the moral background of the human race. More than 65 men and women studied for these three weeks and I have yet to teach a more responsive and better prepared group of students.

Since they were almost all of them some sort of officers in the Colony Church they had therefore been patients for years and practically all of them were in an advanced stage of the disease. There was scarcely one of this group who did not bear the deep scars of his affection. Many of them had no fingers left, others had a few which were so bent and twisted that they were practically useless. Some of them had paralysed eyelids so that their eyes drooped open all the time, the lips of some looked as though they had been dipped

into boiling water and then left to scarify at will. A peculiar stiffening of the lower jaw was quite frequent so that it was difficult at times to understand what was said. Not all of them were so badly marked but all of them showed the eroding effects of that terrible disease which above all others so vividly typifies the destroying effects of sin. As I spoke to them some of them had their pencils fast gripped under immovably bent fingers, others tied the pencil to a hand stub with strips of cloth and from necessity wrote with a free arm movement; but all paid careful attention and took full notes.

Any teacher reacts to a deep and sincere interest on the part of his students in the subject he is teaching and even more so to signs of a real understanding of what is being said. It is just here that teaching in this class was such a pleasure. The students were really interested in spiritual matters for they were studying that which to them is the most vital and important thing in the world. They were not seeking for more information on spiritual subjects but were asking for a larger supply of spiritual food out of God's Great Store-house. They came to the banquet table not out of a Mrs. Emily Post like interest in table arrangement and the color scheme carried out by the courses of food but because they were hungry and found in God's Word ample food for their souls. Each hour I taught I sensed the hunger of these physical wrecks and never found time to give them all I had to say or all they wanted to learn. Whenever in the course of the lesson I would think of a verse I wanted to use and was not quite sure how it went or in what book of the Bible it was found, all I had to do was to tell the class one or two words of it and immediately some one would give the verse, book and



## A BIBLE INSTITUTE IN A LEPER COLONY

chapter. If I puzzled them and had to turn to the concordance in the back of my Bible, almost always some one had a general idea where the verse was and could find it before I could. Even the ones who had neither fingers or hands left but who turned the pages with their arm stumps, could almost always turn to a passage quicker than I could.

I was especially struck with the complete lack of complaint or railing against an unkind fate, even on the part of those who were once school teachers, students or people of affluence. This class of course was the pick of some 750 lepers but they were still men and women with ambitions and dreams and yet they were shut up in a prison more confining than one of iron and stone. Locked iron doors did not confine them for they can walk out of the colony whenever they feel like it, but the terrible barrier of a foul, dehumanising, defacing disease shut them away from their fellows as effectively as though they were in stocks. I had difficulty in suppressing my shudders as I looked at some of those young people and yet I knew that they had to look at themselves and at each other all the time. Surely they could be pardoned for becoming bitter and anti-social yet I found only happiness and contentment and a "peace that passeth understanding". Only a bitter, shallow cynic would say they were content because they were clothed and fed, I knew they were content and happy because even though their outward man is decaying the inner man is renewed day by day and for that reason only, they faint not.

At the end of the course we had a closing exercise to which the whole colony came. The main feature of the program was the reciting of portions of Scripture. Each of us foreign teachers was given the privilege of selecting any chapter in certain books and asking one of the men to recite it. The first man who came forward for trial knows practically the whole New Testament by heart. He came to the colony several years ago a thoroughly offensive beggar far gone in the disease. He

showed a keen interest in the Bible at once and manifested a fine talent for memorizing. He has bad eyesight, practically no fingers and a semiparalyzed lower jaw but he is a happy Christian. He took the Revelation as his book to recite from and was asked to say the 20th chapter. Just as soon as he started all the other lepers got out their Bibles and kept tab on him to see that he did not leave out anything. He got through brilliantly. After him an old blind lady with a sweet face recited the 23rd Psalm.

Then one of the worst cases in the colony came forward. He is just a broken shell of a man who can hardly walk. His eyes are staring and his expression is that of a dead man. He has only a few toes and his rickety legs bend and bow under him as he shuffles along. His hands are gone entirely until what is left looks like a peg that has been frayed by being driven into the hard ground. His jaw is decidedly paralysed and responds very uncertainly to the promptings of his mind. He chose Galatians for his book and I asked him to recite the 5th chapter. He was quite nervous and by the time he had gotten through the first verse he lost complete control over his jaw and it would not come back up, much to his embarrassment. His friends were all sympathetic and advised him to take time and begin again, so he propped his mouth shut with his peg arm and held it there until he had conquered his nervousness and then started over again and went to a triumphant conclusion. We all cheered him lustily.

The last old man was blind and came on to the program without being asked. He had the peculiar blindness of leprosy where a sightless eye ball stares out of the reddened area of wide open inflamed lids. He recited the 2nd chapter of James in a low cultured voice which proved that he was not only educated but also from the upper strata of society. This was a thrilling experience for here was a large group of people who found their greatest delight in the Book of Books.

One other experience sticks in my memory.



One afternoon Dr. Wilson took me around to see the worst cases. These are so revolting that one does not even dare try to describe them. They look like test cases from the devil's concentration camp. Mercifully most of them are entirely helpless and shut away from sight for even the other lepers could not stand to look at them for long at a time. I stood in the doorway of the small room where four stricken men patiently wait their release from the "body of this death," and asked them the somewhat banal sounding question; "Are you happy and content?" The answer came back at once, cheery and joyous, "Yes by the merits of our Saviour we are all happy and our minds are at peace; we just wait the time when we can be with Him". As I walked away I somewhat furtively touched my well filled out body and flexed my fingers, wondering if I would have the grace to still

praise the Lord should I have to sit and wait for this earthly tabernacle to fall into ruins so that I might be clothed with the 'house not made with hands'.

There are Leper Colonies where the inmates are sullen and rebellious but Dr. Wilson through the years has built up such a spirit of joy and contentment in this colony that no harsh rules are necessary and no confinement is needed. His one rule is so simple that one wonders why it has not been tried out in all such colonies the world around. Work for those who can work, with some sort of task for everybody and then careful and prayerful instruction in the Bible. Faith and Works, Romans and James put into actual practice; these explain the success of the colony at Soonchun and these are the reasons a chance to teach the Bible to those folk is such a rare treat.

## Prayer for the Sick

OLGA C. JOHNSON

"He hath done all things well: he maketh both the deaf to hear, and the dumb to speak." Mk. 7:37



DO NOT BELIEVE that there has been any time during my years of itinerating out among the country churches, that I have seen so many cases of demon possession as this Fall and Winter. From it I have again been made aware of two facts:—the power of Christ, and the reality of demons. If one ever needed to be assured of these things, it surely is in these days.

In Ha Gun Po Church during a Bible Class at one of the evening services, among those who raised their hands signifying a desire to become Christians, was a woman about 40 years of age. At the close she asked if we would come to her house the following day and take out the demon fetishes, now that she had decided for Christ. On going to her house we found the husband and the old grandmother there, and the woman ill with the "shaking disease", usually an evidence of

demon possession. It seemed she had been ill for many months, as had also the baby, and the family dog, pig, and cow. When we suggested taking out the small jars and bundles of cloth tied around here and there, the old one-eyed grandmother would not consent, afraid of what the evil spirit might do to them next.

As there seemed to be nothing we could do, we decided to leave, but the Bible Woman suggested prayer for the sick woman. No sooner had we begun praying, than the evil spirit began to get excited, and the sick woman got up and tore around the room, beating the floor, and crying at the top of her voice, "I am your dead mother's spirit. Don't you know me? I have come to take you along, but now since you have become a Christian I have to leave. But I want to enjoy myself first, Give me just three yards of hemp cloth



## PRAYER FOR THE SICK

so I can dance a while." Meanwhile the Christians gathered in the house, kept on singing and praying, and the woman kept on dancing and beating the floor. The accumulation of dirt under those straw mats rose in clouds, until one had to go outdoors to breathe and then come in again. On seeing this demonstration, the husband and the grandmother said they would become Christians, and we took out the things for the spirit to eat and wear and burned them, giving the rice to the chickens.

After some hours the demon said, "I am ready to leave now, but want to see the church first." So we escorted the perspiring woman to the church not far away, where she continued the same shaking and dancing. The Christians began gathering for the evening service, and after more praying and singing, about eight o'clock, the woman became quiet and said, "It's gone now. Bring my baby." All through the service she sat quietly nursing her child, and the next morning as we were leaving that village, she and the grandmother came bringing some red peppers as a parting gift. Shortly afterwards we heard that the whole family were attending church, and a new door of opportunity for spreading the Gospel had been opened in that valley.

Then at Kum Dong recently, in the family of four generations who entertained us during the Class, was a small child of five years, who had been possessed of a dumb spirit since she was two years old. The family had been very zealous spirit worshippers before becoming Christians last spring. The demonstrations took the form of epileptic fits. When they came on her she would get stiff and blue, froth

at the mouth, and bang her head against the wall. She would tear off her clothing and throw it on the manure heap, throw her shoes in the well and run off naked in below zero weather. She had fifteen scars on her little body, from burnings to let out the spirit, and the family had tried scorcerers, witchcraft, and all the arts known to heathenism with no good results. For many months the child had refused to eat unless fed like a baby, and she attacked any women visitors, tearing their hair and the ties off their waists. The child's father was so ashamed that such a thing should happen to their family, he had run off and not returned for months.

During the Bible Class we had prayers for the child as time allowed, and then stayed an extra day after the Class was over, for prayer, the oldest Christians there joining with us. The Lord was gracious to hear and answer, and we had the joy of seeing her begin eating again with her own hands, with less violent demonstrations, and heard her say a few intelligible words. Then we had to leave there, without seeing complete healing. Just recently we met a colporter who had spent some days there, and he brought the news of the child's complete recovery, but that victory had been won only after a hard tussle. After leaving the child, the demon attacked the mother, and after it was prayed out of her, it killed the family dog before going off to other regions. Through this experience the family's faith has been strengthened in the God of all power, and the non-Christians are saying, "We have not seen it done in this manner before." Many new ones are attending that small church.

## The Great Commission Still Stands

Whatever new emphasis may mark our presentation of Christianity the heart of the Gospel remains eternally unchanged, and the obligation of the Church to carry its witness to all mankind stands central in its obedience to the will of its Lord. Indeed the

continual development of fresh adaptation of method itself springs directly from the perpetual compulsion to go out and preach the Gospel unto all the world.

Madras Report, p.47



## "These are They"

ROSCOE C. COEN

**"THESE ARE THEY** that come out of great tribulation" is more than a quotation from the Book of the Revelation identifying the white-robed throng before the throne in Heaven. It also describes many of the followers of Christ in every land, and to few is it more suitably applied than to blind Christians or lepers. Never do I see the sad spectacle of the blind groping their way about, but I think, "Surely, these are they that are in great tribulation." But when I hear the monthly reports of the blind evangelist, who works in Seoul: when I go to one of the meetings of the blind Christians at the Central Presbyterian Church on Sunday morning; or, better still, when I attend one of their Christmas programs and festivals held each year at the same place and see the bright faces and hear their clear, ringing testimonies, I exclaim, "These are they that *come out of great tribulation.*"

True, they are still blind, but they have seen great Light, the Light of the World. True, they are still poor and needy, but they have found a Friend and obtained the Pearl of Great Price. True, they still have many and great handicaps, but they have found an unfailing source of comfort and strength. They have indeed 'come out'.

At all times, but especially at such times as these, I thank God that He put it into the hearts of a few of us to start this work eight years ago: that He provided such a splendid worker as our blind evangelist, Mr. Oh; and and that He has sustained and prospered the work during all that time. The work was begun as a venture of pure faith in a wholly untried field. It was not a school or home to house or teach the blind, but a straight out attempt to preach the Gospel directly to them by one of their own number in the hope that

some would believe and attend regular worship and study services on Sunday and week-days. In the very nature of the case, it could not be self-supporting, and although the budget was not large (only about \$150 per year) it could not be covered for long by the small gifts of the few missionaries who started the enterprise. This too was a venture of faith which events have fully justified. Financial help came, always in time and in adequate amounts, though once we were down to only a few yen. As people learned of the work, small gifts, occasionally a larger one, came in from the most unexpected places—a lumberman in Arkansas, a Sunday School class in Chicago, Korean business men in Seoul, even a Japanese man in Japan, and many local missionaries, and to all these we and the blind recipients of their aid are very grateful. These gifts alone would show God's approval of the work but there are many other proofs also.

The actual results of the effort have far exceeded our wildest anticipation. The Gospel has been preached to the blind all over the capital city and its suburbs; Bible classes and prayer meetings are held during the week at various places over the city, including the Government School for the Blind; and on Sundays a worship service is held in the prayer room at the Central Presbyterian Church in Seoul, at which the enrollment is about 50, and the average attendance about 20. The largest gathering of all is the annual Christmas program, also held at the Central Church. In fact, the Central Church has sponsored and aided the work from the start by supplying a heated room free of charge, providing a man to call the roll and aid in the gatherings, and by giving financial aid as needed, especially for charity work among the blind.

Many who have assisted in this work have not been able to see it. At the Christmas



## "THESE ARE THEY"

program last December, Dr. H. H. Underwood took some motion pictures for us, which we hope will be good and may serve to some extent to make more visible the work and its results. Meanwhile, we can do no better than write a few of the interesting items, in the hope that those who read may share in the joy that comes with every evidence of success. Perhaps this is best done by letting the blind Christians speak for themselves. Below are a few of the testimonies given at our recent Christmas program. They are rapid and free translations made as the testimonies were given.

A man 33 years of age: "I began believing a year ago, when I made my decision at the Christmas services in this place. I have attended this church regularly ever since that time. To-day I remember that Jesus was just 33 years of age, the same as my age, when he suffered and died for us sinners, and I am determined to live for Him. It is because He died for me that I can live in peace now. It hurts me to think of all He suffered for me, but I am happy, too, because I can live for Him and because He will some day come for me and I shall be with Him forever".

A boy who will be graduated from the Government Blind School in March: "I heard the Gospel preached at the Blind school where the evangelist comes. I believed the Gospel and became a Christian. My people at home did not know of God and Jesus but worshiped idols. I could not have known either if I had not come here to school. I am determined to serve the true God, and have already received baptism. I am glad of this opportunity to testify of my salvation and faith."

An elderly man of very limited education: "What do I know? Nothing, except what I read in the Bible. That is enough for me. I would rather have my ears opened to hear the Gospel and learn of the things of the Kingdom of God than have my eyes open to see the things of this world."

A teacher from the blind school: "I refused to believe for some time intending to

lead as good a life as any Christian in my own strength. I soon found that I could not do so, and gave myself to Jesus. I am now trusting Him for strength to do what I could not do alone."

A blind woman, the wife of a blind man: "I have received much help and strength from God since I believed. Before I believed I felt at times that I could not endure my hard lot. But now it seems that I have more than other people to be thankful for just because of my condition, and I daily look forward to the coming of Jesus when I can see Him. The blessing I have now and the hope I have for the future keep me from discouragement and help me to carry on."

These testimonies give some idea of the success of the work in the past and the value of the work in the present. The prospects for the future are also bright. There were about 90 blind people in attendance at the Christmas program this year, and the number increases with each successive year. The picture printed with this article was taken in 1934 when but 35 were present. One of our problems has been leadership. The evangelist, Mr. Oh, is our only paid worker, and we have no funds for another one, and have had no worker in sight even if there were funds. Mr. Oh will not live forever, and even now he needs some one to help him. There is a prospect that this problem may soon be solved. A young man who will be graduated from the blind school in March has expressed a desire to study in Pierson Memorial Bible School here in Seoul, and after graduation there, to make his living by practicing his trade as a masseur and give all his spare time to assisting Mr. Oh in the blind work—and do it without pay. As he will need to hire someone to read to him and attend classes and take notes for him, his Bible study will cost about \$10 per month, or about \$50 for two 3-months terms annually. We hope the Central Church may take up his education as a project, but whether it does or not, both we and he believe that "where there is a will there is a



way" and that God will somehow provide. This, too, is a venture of faith.

So, whether we look back, around, or forward, everywhere we see reason for joy and hope. As a piece of evangelism our venture has been successful; as a joint enterprise in which we, the Korean church, and all our sup-

porting friends share, the work has great value; and as a source of salvation, inspiration, and help to these that are in great tribulation it is a way—and perhaps the only way—out. "These are they that come out of great tribulation."

## A New President for Ewha College for Women

### A Resolution



WHEREAS Dr. Alice R. Appenzeller has resigned the Presidency of Ewha College and Ewha Kindergarten Training School:

Be it resolved that we, the Board of Managers of Ewha College and Ewha Kindergarten Training School, express our sincere appreciation of the great service which Dr. Alice R. Appenzeller has rendered to the Christian education of Korean womanhood in general, and to Ewha College, in particular.

It is our pride and privilege to claim her to be one of us. She was the first Methodist and first American baby to be born in Korea, the eldest daughter of Rev. and Mrs. H. G. Appenzeller, whose sainted memories will long remain sacred in the annals of the Christian Church of Korea. Not only so, she early felt herself to be called of God to choose the land of her birth as her adopted country, for whose daughters she has given her best years and efforts in imparting to them the blessings of spiritual and intellectual enlightenment. It is no exaggeration to say that the superb Ewha College and Ewha Kindergarten Training School, as they now stand, are the creation of her devotion and

ability. She has discharged her God-given duties faithfully and efficiently for the last seventeen years.

During these years her ambition has been to find her successor from among her own pupils who might, in turn, take over her work and carry it on, maintaining its distinctive Christian principles for which the institution has been founded. Believing that she had found such a successor in the person of Dr. Helen K. Kim, she wanted to resign in her favor once in 1928, and again in 1936; but the Board of Managers deemed it unnecessary to accept her resignation on both occasions. However, the condition of the times has so changed that we have thought it wise to accede to her request by relieving her of administrative responsibilities, and yet by retaining the benefit of her mature experience and counsel in the capacity of Honorary President.

In accepting her resignation we tender her our heartfelt thanks for her past services and offer our devout prayers that God, who has so graciously led her thus far, may still lead her to a fuller and more glorious realization of her wishes for the Christian education of Korean women.

### Announcement

The students and Faculty of Union Theological Seminary, New York, have raised one thousand dollars for a Fellowship for a Korean or a Filipino to be used during the academic year of 1940-41.

Applications must be in New York by January 1, 1940. Will any one interested please address the Editor-in-Chief of this magazine for particulars?



# Helen K. Kim, Ph. D. President of Ewha College

MARION LANE CONROW



THE RECENT election of Dr. Helen K. Kim to the presidency of Ewha College starts a new period of Ewha history. It will not be inappropriate at this time to record some of the events which have preceded the happy choice of Ewha's first Korean president.

Imagination takes us back to the Korean home in Chemulpo into which Helen was born. Her father was of the old scholar type, with a large family to support. The mother only recently had become a Christian. Was it with a new awareness of the value of human life that Helen's mother in February, 1899, welcomed her into an already large family of girls? "This first child of mine since I became a Christian!" she might have exclaimed. Certain it was that she wanted this eager little child of hers to have opportunities which were not the usual privilege of Korean girls. The Methodist primary school in Chemulpo first opened to her the world of books. It was at Ewha High School and College that the larger life really became hers. Miss Appenzeller says of her, "She was eager, bright, wanting to learn all there was to be learned. The college of that time was small—a few picked students with young teachers, all growing up together. Helen was alone in her class—there was nobody to hold her back. She took knowledge as fast as we could give it to her. For me, the experience of opening up to Helen Kim the world of European history and English literature has been one of my most treasured privileges. One could not guide so eager a mind without growing also."

Ewha College was then a little world to itself, a woman's world behind high walls. There was no public life; a young woman must never step outside the gate unchaperoned. But this young woman got her peep of the great outside and longed to know more.

Of one period in her high school life, Bishop

Chong Oo Kim of the Korean Methodist Church says, "During the revival meetings of 1914 which I helped to conduct in Ewha, several girls impressed me. One of these was Helen Kim. I felt that she was a young woman who would do something remarkable. Today I greet her as the new president of Ewha College; I recall the steps between that time and this step in which she has successively taken her part and represented the best and highest in Korean Christian womanhood. The promise I then felt has been fulfilled."

In 1918 Helen Kim graduated from Ewha College, the only member of her class. She stood, a little girl with her hair in a braid, to deliver her commencement oration in two languages, "Education and the Home." After that important ceremony she put up her hair, got her first pair of foreign (leather) shoes, lengthened her skirts and became a teacher. Were there any subjects in the high school curriculum which she did not teach?

In 1922, largely through the help of Miss Florence Weir Gibson, came the opportunity to go to America. Miss Kim went first to the home of Miss Jeannette Walter in Kansas. It was on this first American trip of hers that I, on the point of sailing to Korea, first met her. Miss Kim came to my home—the first Korean I had ever seen. Good advice she gave to a young missionary; what I remember best is her statement, "When you go to Korea, for you a new country, remember that customs, attitudes which are different from those you have known are not necessarily *inferior*. They may be *superior*." I have thanked Miss Kim a thousand times for this!

She contracted typhoid fever in Kansas and was delayed past the time for college entrance. She was a stranger using a strange language, a month late to college—yet she entered Ohio Wesleyan University. Here Dr. Rollin H. Walker had a great influence on her



rapidly maturing religious philosophy. She got her A. B. degree in two years, was elected to Phi Beta Kappa.

After Ohio Wesleyan came Boston University where she found congenial intellectual fellowship in the philosophy courses of Dr. Brightman. After receiving her M. A. degree there, other opportunities and tempting offers to study in Europe came to her. Back in Korea, Ewha missionaries had some fear that this much-needed teacher might not return to the work for which she had been preparing. The year 1925, however, saw her back in her Alma Mater. This was the period when Ewha College received its first government recognition, having a Literary and a Music Department. Helen Kim became in 1926 the first dean of the registered Ewha. As dean she was a capable and inspiring leader. In addition to her college activities, she was an active participant in the work of the church and the Young Women's Christian Association.

Especial attention should be called to her unique service to this latter institution. Before going to America in 1922 she had been one of its founders. Her heart and soul had been in this work; she continued on her return to give it the benefit of a more mature and seasoned experience. She has visited Christian groups in many parts of the world; she has represented her people at many world conferences. She is known and claimed as their own by the whole Association. Hailed as "Our Helen Kim", she is a world figure in Christian circles. On furlough I have been impressed by the fact that almost invariably when I am introduced as a missionary from Korea, some one says, "Oh, do you know Helen Kim?" To many people Korea is Helen Kim, and Helen Kim is Korea. Fortunate is Korea to be so represented!

In 1928 Miss Kim was a delegate to the Jerusalem Conference. Returning by way of America she attended the Methodist General Conference in Kansas City. If Methodism had

by any chance not been aware of Helen Kim and Korea up to this time, it became so now. Kansas City was the scene of a drama in which she had the lead. The Conference became dead locked in trying to elect two new bishops. One way out was not to elect either, and to abandon the whole episcopal area in which Korea is included, leaving it without supervision. Then Helen Kim made her famous speech. "It is not God's will that this whole area should be deprived of episcopal leadership, and you know it!" Her powerful pleading broke the dead-lock; a new bishop was elected. As a result Bishop James C. Baker was sent to Korea, over which he has had supervision ever since.

Miss Kim continued as Dean at Ewha College until 1930 when she again went to America for study. Her Ph. D. thesis, written at Columbia University in 1931, was entitled, "Rural Education for Korea."

After her return to Korea she became Vice President of Ewha College, with increased responsibility for the administrative work, releasing Miss Appenzeller for promotional work connected with the building and development of the "new" Ewha on the Sinchon site.

From the beginning, each step of Dr. Helen Kim's life seems to have pointed toward the time when she would assume the chief executive position at Ewha College. For many years this final step has been planned for and expected. On April 11, 1939, Dr. J. S. Ryang, Chairman of the Board of Managers, made public at an Ewha chapel service the fact that Dr. Kim had been elected and would at once assume the presidency.

Her colleagues at the college honor her integrity and recognize her leadership. The new page of Ewha history will be one on which to write a record consistent with the noble pages of the past, transcending them in achievement of Christian character and leadership—a larger, finer Ewha led by one of Ewha's own daughters.



# Some High Spots in Medical Mission Work in Korea

O. R. AVISON

*(Continued from the May Number)*

## Part III

### Surgery



**S**URGICAL measures, as we understand them, were unknown before the first missionaries came. The only surgery consisted of the use of various forms of short needles used for opening evident abscesses and long slender needles for boring deeply into the tissues, even into joints and the abdominal cavity. Sometimes these needles were cleaned by passing them through a flame, but often they were used without cleansing and with disastrous results in the form of deep abscesses, peritonitis and other infections. My first or perhaps my second venture in surgery resulted disastrously and for a time checked my surgical ardor.

I had begun my work in Seoul in a small dispensary surrounded by a variety of small Korean rooms, empty and dirty, but when a case that needed surgery and not medicine came along I decided to clean up one of them and make a private ward out of it as the men was willing to be operated on and there seemed a chance to save his life. Opportunities to operate did not present themselves every day because the patients were chary about such things as but little of that kind of work had been done up to that time so I, being young, was ready to take a chance on possible success.

I got him ready, a really difficult job because he was far from being clean, prepared everything as well as conditions would permit and made what appeared to be a good, clean operation. The dressings were put on as well as I knew how (and I thought I was fairly expert at that work) and the patient put to bed on a mattress on the floor of the room I had cleaned up with my own hands. I had no nurse to

leave with the patient and as I was obliged to go home for the night to care for a sick wife and four small children, one less than six months old, I selected one of the men servants living on the place and instructed him to watch the patient all night long and see that the dressings were kept intact. Early next morning I went to see the patient and to my dismay found him lying naked on the bed with the dressings torn off and the wound not only exposed but torn apart as the servant had got sleepy and gone to his room leaving the sick man to care for himself. Not understanding the pain which followed his movements he ripped off the bandages and tore the wound open. I knew what to expect and it soon manifested itself in suppuration which in the end destroyed his life.

I expected that this result would kill my hope of ever doing surgical work there but it did not do so. I saw I must have some nursing help and prevailed on my own Mission and the Southern Presbyterian Mission, then located in Seoul, each to appoint one of their single ladies to be trained right there as nurses and then with their help made another effort at surgery which was successful and before long I had no need to plead with patients to be operated on. Instead, they often demanded an operation saying I had cut the sickness out of the bodies of their friends, bringing about an immediate cure and they wanted to be cured in the same way.

I need not here go further into the development of surgical practice as articles on this aspect have appeared already in the "Field".



Here was a great chance for us to save suffering and lives, not only by our personal work as doctors and surgeons, but by educative methods that would change their ways of thinking and by the inculcation of new religious ideas that would destroy their fear of demons, by substituting a faith in a controlling spiritual power that is benevolent instead of devilish.

### Pamphlets

The successful results following the use of the Posters described above in the story of our first Epidemic of Asiatic Cholera led us to prepare a series of small pamphlets dealing with all the usual contagious diseases. These were distributed through the Clinics which were being established in various parts of

the country. They were also given to the evangelists as they traveled in the country to hold Bible Classes. It was requested that, after teaching the Bible, they give instruction from the pamphlets. In this way the rapidly extending churches became a means of spreading a knowledge of sanitation that soon began to have a beneficial effect.

To ensure that these would be read, we made the title of each pamphlet very striking: Smallpox and Vaccination; Mosquitoes and Malaria; Body Vermin and Typhus Fever; Bedbugs and Relapsing Fever; Flies and Typhoid Fever; Dysentery, Hookworm and Other Intestinal Parasites from Fields Fertilized with Human Excrement.

*(To be Continued)*

## Personalities

LURA McLANE SMITH

**W**E HAVE GONE over all the reports and medical material in the various mission publications in our house—and out of it has emerged the idea of a PERSONALITIES PLUS paper. Not medical policies or plans, not even patients or prophecy or pleas for paltry pelf. We pray we may have power to make you perceive the personalities of the physicians who have practised here, the conflicting passions that have pushed them out from parental shores, that have pulled them here and there in search of the place where their talents were most needed, the patience they have had to endure the poverty of their equipment, the prayers they have prayed for power to alleviate pain, their penitence at failure, the pledges they have made, the pupils they have prepared—for after all it is the plusage of personal sacrifice that counts—one must do a certain amount of routine to earn one's pay—but without the added vision, the Great Physician might well pronounce again "What do ye more than others?" We must go out to our greater deeds—more

love and compassion—more of the perfections of Him who is the pattern of perfectness.

And do we have doctors that are personalities? Yes, there have been a number not as meek as Moses, a few that have wanted their own way, and had such a way that they got it. We have men who have stood before kings, and others who have been decorated by emperors, men who have been diplomats and men who were first of all preachers, men who have been carpenters—and why not? Their Chief was a carpenter. And women, too. Where would you find a woman as straight and trim and energetic at past seventy as Mrs. Bunker was playing golf before breakfast at Sorai last summer? Or Dr. Rosetta Hall out of her abundant love and skill and stick-to-itiveness founding hospitals and blind schools and medical institutes. Wearing white clothes and going bare-headed in winter in Gloversville, N. Y. after she retired and took up private practice, is just one way in which she stood up to her colors. We are glad she had quantities of bouquets at various times and in divers places but perhaps the sweetest



## PERSONALITIES

was the address of a blind girl at her "han-gap" (60th birthday), a girl who could speak in Korean, English and Japanese. That would wipe out a bit of the longing for her own little angel daughter. And the success of the women as they have won medical degrees and started to practice will quiet regrets that the seven Mission Medical women in Seoul didn't start their own medical school in those, early days. Small wonder she has a son who is a promoter. The Tuberculosis Sanitarium is there on the solid hills in Haiju and the seventh year of the Christmas Seal is going along with marked success.

And we think of Dr. Sharrocks, with all his sweetness of character, quiet, speaking last, and listened to, training men we have felt honored to work with, planning and erecting many of the Syenchun buildings and landscaping the compound, giving of his best to others.

But the doctor who really was a builder was Dr. J. W. Reed. How we have envied the Southern Methodists their fine cut-stone buildings when we were in mud-walled ones, and thought it was because they just happened to have the stone, but a lot of the credit is due to the plusage of a man's service. His 1908 report reads very simply—nine houses, one hospital, one dispensary, workmanship and material for three other houses inspected, a stone quarry opened and 20000 blocks taken out. Houses in Seoul, Sangdo and Choonchun meant journeyings oft but the real trip was to Japan to get him a wife; an added measure of duties was taking his medical college examinations as a summer vacation and medical practice on doorsteps and scaffolding. Alj the above in his first seventeen and a half months (and he admits it takes as much energy to build one house here as five in America), put him to bed for several weeks but he directed from his bed. Such a paragon of a burden-bearer was too good to last and it isn't much wonder he resigned due to ill-health.

Then our versatile Oliver Avison, able to fire a lot of useless officials about the Royal Hos-

pital and finally move it off and then throw it out as not worth his time and yet be able to start a Mission plant with the goodwill of those same royal folk. We remember the cripple boy grinding away at the pill machine. But nothing he ever started limped along. The money came—or if it didn't, faculty and staff got out and dug for it. That's the way the new addition to Severance came. For a few months it was just a hole on the street side of the old building. And a college was another task added to the hospital and a second college added to the first. The one thing he wanted and didn't get was a university with the union of the two. The moving power in his life was believing prayer and he could check off the answers as they had come. A lesser power was discontent with his own accomplishments.

An equally dynamic man of a far different mold was Dr. J. H. Wells. If he had just been content, as some folks thought to be, with a couple of rooms, he would never have had the Caroline A. Ladd rambling all over the lot but with a room for every purpose, particularly for preaching and prayer and teaching, for he had quite a flourishing class of young medicos who acquitted themselves with honor during the cholera epidemic; one of his last messages to the field was to say he was glad the evangelistic folk were preaching in the wards for he had told them alla long that it was their very best evangelistic opportunity.

Either of these two bundles of personality would have been lost without their wives to act as stabilizers. And when the last annual report is written, these and other women will have much space. And the nurses will receive their crown. Methinks the most jewells will be given Queen Esther. If Dr. Avison was the head, Miss Shields was the heart of Severance—mothering all the poor and needy and unlovely, smiling her way into even the most discouraged soul. As founder of the nurses' school and planning co-operation with the



school Miss Edmunds had started in the Methodist Women's hospital, laying foundations on which others built, here was the most difficult task of trail blazing. In our first few months we helped make uniforms for the fine young unmarried girls who were then in the school, and the first formal capping of probationers took place. At a "Foods for the Sick" demonstration we saw the several graduate nurses of both schools, and could vision the transformation that had taken place in the long years of training. One was a discarded wife whose husband had bitten off two fingers and nose in a fit of rage, but a spiritual beauty was hers. Another was a hopeless cripple. And such were the materials out of which the first school was made! The long rows of good looking girls today are indeed rich fruitage.

We cannot leave out Miss Shield's companion of those early days, Doctor Eva Field. Versatile, her deft fingers on brow or keyboard could banish sadness and pain, and her husband's tasks as treasurer and translator were greatly lightened by her skill. The revised Gale's dictionary and the hymn book are the better for her help. But country itineration, Bible classes and public health or child welfare were her real tasks well done to the very end. Our other literary doctor, Mrs. Underwood, revealed her winsome personality in her stories, and her editorial work on the Korea Mission Field was fine. She wasn't one to insist on women's rights, but she did rebel when the greenest single lady in the Mission could kill her husband's vote, and she, who had served royalty, had no vote at all. We remember her as the perfect hostess. Her big round table was one of good cheer—but her love went out to the lonely places too and many boxes of Christmas gifts were sent.

Miss Ellers was sent out for a doctor's job, only to have a "Heart" attack; Miss Horton caught the same malady, and when the third lady doctor was being considered, the Board

secretaries hoped the new recruit would be so homely no man would want her. She isn't really, but she has had an independent streak that kept her at her first job. When she was transferred to Pyongyang from the Seoul Methodist Women's hospital, there did not seem to be any thing to do but bring the Nurses' Training School along, Miss Edmunds having married. When more doctors came and Union took care of the routine, she brought out a bus and took hospital facilities to out of the way places, in heat and cold, rain or shine, preaching, teaching, practicing the gospel of health and love. She packed her days so full of helpfulness for others that now she finds packing for herself a difficult task. She outranks our oldest man doctor by fifteen years of service and in her still is the tang of a Korean morning like a hallowed recollection of youth, unruffled splendor in the sky. Hats off to the First Lady!

There have been many more personalities, we would like to mention them all if space would allow. Many we do not know personally, like Dr. McGill or Dr. Landis, and we hope some one will tell us more. It is a marvel to us today that so much of permanent worth was accomplished by the pioneer doctors, especially outside their own realm. To Dr. Heron is given credit for starting the Tract Society, Dr. Vinton edited the first missionary journal, the Korea Mission Field, fore-runner of this magazine. Dr. Mills and his many scientific research projects, Dr. Ludlow and his pottery collection, Dr. Boots and his collection of old Korean arms; hobbies—yes—expressions of personalities,—but how much richer has been our life here in Korea because the medical profession had a plusage. And not alone in practical things—to Mrs. Mary Knowles Ross and Dr. Hardie, humanly speaking, goes the credit for setting alight the revival fires that purified missionary and native alike.



# Progress in Medicine in Korea

S. H. MARTIN



SINCE 1915 when the writer missed a boat which was wrecked off Sung-jin, there have been many changes in the medical work and the conditions under which we work. When we went to our first station we travelled in cow carts, on miniature railways, crossed rivers in dug-outs and primitive ferries. To-day we travel over many good roads in good cars, and over an increasing net-work of railways or even by plane, as a recent patient came from Dairen thus.

My first operation was a tracheotomy for diptheria in which I used the empty cartridge from an old revolver to keep the hole in the throat patent and prevent the patient from choking to death. To-day I ring a bell and a graduate nurse from our mission hospital brings me a silver plated tube and in five minutes we can do a complete intubation and be sure of adequate care.

My first amputation was done with a pocket knife and a Montgomery Ward saw in our library. We got an excellent stump and made an artificial leg from a part of a Standard Oil tin, and joined it to a foot of hard wood with copper rivets and leather straps; the man

played baseball and is now a pastor of one of our largest churches, quite a change from the long haired boy we first saw (not just long hair Bolshevick style but an old fashioned braid of hair down his back). The virtual disappearance of braids and topknots and lessened use of the black horse hair hats is the greatest single change in these years. But the cutting off of limbs is being tolerated now as it was not in those days. To-day plastic surgical operations are performed and artificial limbs fitted so well that patients can even write with their new hands. Many excellent men are being turned out of Severance and government colleges and hospitals to give, not only the best of medical care to their people but to help their communities as good citizens and church leaders. Governor-General Minami is showing real interest in the medical work of our institutions especially as it aids the health program and benefits all, but best of all, the youth of the land. We doctors and nurses have so much to be thankful for as, without let or hindrance, we can be kind and helpful even "unto the least of these His children".

## Eighty Years Young

CHAS ALLEN CLARK



MARCH 24, THE first missionary in Korea to reach that age "ate his eightieth New Year Cake" in Korea. Dr. W. L. Swallen, of Pyengyang, came to this land with his beloved "Sallie" forty seven years ago, in 1892. Korea used to be a land of young missionaries as over against the veterans of China, India and Japan. During the last ten years, that has been changing, and quite a number of the

pioneers have reached their "three score years and ten", and a few five years beyond that, but none up till now has attained four score.

Please note that we do not say of our friend that he is eighty years "old". He is rather eighty years "young", shaming by his energy and initiative many of his colleagues, twenty years his juniors. His house and yard overflow with every sort of flower and he and his "Sallie" keep planting more all the time, just



## THE KOREA MISSION FIELD

as though they would be here twenty years from now to enjoy them. Who knows but they may if the Lord tarries!

Dr. Swallen strews the flowers of his lovely poems lavishly, too, to make life sweeter for his neighbors when "happy birthdays" and other special occasions come. He has translated or written twelve of the best hymns in the Korean Church's hymnbook and he has eight others that have been used but not published yet, for several of which he wrote both the words and music. Friends in Korea will be interested to know that "Changson Hanan Sorai Issu" (No. 5 in the book), and also No. 53 "Bright Heavenly Way", and "The Love of Jesus" are his original compositions, and that he translated the following much used ones:

Just As I Am Without One Plea No. 127	
Serving the Lord. ... ..	229
Faith is the Victory ... ..	201
True hearted, Whole hearted ...	230
Hark, the Herald Angels ... ..	62
The King's Business ... ..	384
Haven of Rest ... ..	250
The Morning Light is Breaking ...	98
The Helpless and Weary ... ..	3 (old book)

Many years ago, he developed the wonderful Bible Correspondence Course which has, up to date, enrolled over 16,000 students, yet now "eighty years young", he is completing the Korean texts of another "Higher" Bible Correspondence Course, which ought to be a blessing and an encouragement to growth to every pastor and mature Christian in Korea for decades yet to come. Still "strewing flowers", you see.

"Light on Daniel" and "Light on Revelation" and a "Harmony of the Gospels" new or restated, have come from his pen since the day of "three score and ten". Who could better write those first two books than one perhaps just a little nearer the "Gates" than some of us younger ones and so having a keener appreciation of what those "Lights" really mean.

A great crowd of nearby friends assembled to help celebrate this "happy birthday", and letters and telegrams for days poured in from

all corners of these "Three Thousand Li of Mountains and Rivers", which we call "Chosen", from Korean and missionary friends. A "Garden Book" of appreciative and affectionate felicitations was made up from those communications that the day might be long remembered.

We want here, on behalf of all those who did not know of the celebration, and of the home friends too far away to be with us, to add just a word of appreciation of this distinguished servant of the Lord, and of his lovely "Sallie" who has carried her share of the work all these forty seven years as faithfully and efficiently as he.

"Just an ordinary itinerating missionary" would probably have been the notation on the Mission or Board books 40, 30, or 20 years ago; not an armchair "statesman" of Missions, nor a Secretary, nor in any way a director of his brethren. "Just an ordinary missionary" yet there were those first few years in Seoul; then the years in Wonsan where they started the very first work; and then, after the turning of that work over to the Canadians, almost forty years ago, the transfer to Pyengyang and more than a generation of service there. West of that city, down towards Chinnampo, today there is a great Presbytery of some sixty seven of the largest churches in all this Northland of large congregations, and every one of those churches calls our friends "Father and Mother". Twenty six ordained Pastors and sixty three other paid workers, men and women, serve in those sixty seven self supporting churches. One hundred and ninety nine Elders and 18,971 believers in all are in those congregations, rather a nice group of results to be gathered largely by one "ordinary itinerating missionary" couple, and besides, one of the large churches in Pyengyang City must be added to that total. "They that turn many to righteousness shall shine as the stars".

Many itinerating missionaries never find time to be "literature evangelizers", preaching with their pens. Yet from the pen of this



"ordinary itinerating missionary", to whom literary work was never assigned, has come a steady stream of some of the most used and timely books that we have ever had; in addition to those already mentioned, "Difficult Bible Questions Answered", "What the Bible Teaches", "Church History to 509 A. D.", "Christian Ethics", "Old Testament History" (about ten editions and still going strong), "Life of Christ" (about a dozen editions), "Biography of Peter" "Commentary on I & II Peter", two sets of "Sunday School Lessons" for all Korea—Exodus and Corinthians (I II) (about 50,000 of each of these sold), "Analyses" of Luke and John Gospels, "Bible Outline", "Rightly Dividing the Word of Truth", "Come to Jesus" and "Finding God". Always strewing flowers.

The Theological Seminary of Korea was founded in 1901. Almost continuously in that and the Station Bible Classes and Institutes up till failing hearing interfered, he has taught the young men who have gone out year after year to lead churches throughout the province and all Korea. Even now, few Bible Classes in town feel quite complete unless one or both of our friends have been in to lead at least a chapel exercise.

Forty years ago, the lack of fruits in Korea was pathetic, there were only crab apples, some rather tasteless grapes, those hard pears (half tunip half apple) and the like. When our friends moved to Pyengyang, they were assigned as a house site a bleak, barren hillside of "sukpili" rock. They covered it with growing things and made a garden of it. Most practical of all, they brought American apple trees and planted them through the garden, right there beside

one of the largest roads out of the city, and those apple trees grew and flourished. Passersby on that road and visiting friends from the country churches wondered at such fruit as they had never seen, and begged plants and slips. Small orchards began to spring up here and there all through the province. The present day marvellous extension of apple culture, which has eventuated in an annual export of 1200 tons, besides the ten times more that the people eat, belongs to a later movement when other younger missionaries and Government experts spread the blessings, but the first trees went out from the orchard on that former barren hillside.

Four girls and one boy came to bless this home. Two of the daughters are carrying on as missionaries in Korea. The other three children in America are serving God and their generation, the son in business, one daughter in her home and the third as a highly trained supervisor Nurse. And now Sally Lou and Janvier (Voelkel) and the eight other grandchildren are coming on to keep up the family traditions started so long ago.

Forty seven years ago, when these friends of ours left America, we have no doubt that, as for many of us, their friends told them that they were throwing their lives away. Well, possibly they did, but it is lovely to throw one's life away—for Jesus' sake. Some accumulate riches, some get honorary degrees; some gather other things called "valuable". Our friends have collected memories, memories of forty seven happy efficient years of saving men and women. One almost envies them their great riches.

Eighty years young and still strewing flowers.

## Missionary Scholarships

At Union Theological Seminary, New York, Several Missionary Fellowships (yielding \$750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding \$450 a year preferably though not necessarily for Seminary graduates) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise

who had already been engaged in actual service, not undergraduate students. Applications for 1940-41 should reach the Seminary by January 1st, 1940. Further information can be obtained from the Registrar of the Seminary.

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Bursar of the Seminary.



# Preparing the Korean Church for the Acid Test\*

CHAS A. SAUER

**T**HE CHURCH cannot exist without money; but the only money that indicates real spiritual life is that given by the members themselves.

The church has always used other sources of income. Government subsidies have been secured, endowments and legacies have been sought, pews have been rented, lotteries have been conducted. When other methods failed the church advertised the waning Christian consecration of its membership by conducting sales, dinners, ice-cream socials. Some years ago a friend wrote me that his young people had adopted the "rainy day stocking method" of raising money for missionary work. The members put a penny in a stocking every day it rained. A tithe of the soda fountain and motion picture show expenditures would have filled the stocking in one-tenth of the time.

One might naturally suppose that the greater the endowment of a local church the greater its usefulness. Members in Korea look longingly to the possibilities of securing endowments, little realizing that the church is the one institution that cannot exist without regular systematic giving by its own membership. One looks with apprehension when he reads in the Korean paper that some godly saint has given a rice field to his local church. Endowments for scholarship aid, endowments for retired ministers, endowments for schools and hospitals do have their place. But when fathers and mothers begin to endow local churches the sons and daughters forget them. The true index of the economic condition of out the church and of its spiritual growth as well is in proportion to the annual gifts of its members.

Knowing how difficult it is to secure consistent giving, the world has been quite interested in knowing how the Korean church has attained such high standards in giving. The answer to this is in part given in a book recent-

ly placed on sale by the Christian Literature Society from the pen of the Reverend Herbert E. Blair of Taiku. For more than twenty years Mr. Blair has been at this problem of education for self-support, and for the past seven years has been the director of the stewardship campaign in the Korean Presbyterian Church. His book "Stewardship in Korea" warns against the pitfalls of endowments and mission grants, shows the limitations of the tithe, and presents the need of teaching regular systematic weekly offerings. In tracing the development of systematic stewardship in the Korean church it is to be regretted that the author has confined himself to the work of his own denomination.

The goal of regular systematic giving by every member faced three major difficulties in Korea; first, one half of the farmer's income is received at the time of the rice harvest in the autumn; second, the father in the Korean home handles the money for all the family; third, duplex envelopes cost more per member than some of the poorer members could be expected to give in a year. Numbered wrappers took the place of expensive envelopes, the every member canvass was made at the close of the rice harvest, and where family purse strings were held by one hand the every member canvass gave way to the every family canvass for the time being.

We may be surprised to find that little credit is given to the promotional methods for the results achieved. The Korean church has always been a giving church. Credit for that must be given to the systematic Bible study methods which have been characteristic of the Korean church from the beginning. This perennial emphasis on Bible study has convinced the Korean of the fact that stewardship is the fundamental method of the expression of the Christian spirit. The stewardship



## PREPARING THE KOKEAN CHURCH FOR THE ACID TEST

campaigns have organized the power already made available by systematic Bible study.

In another recent book, "Paul,—A Christian Financier", Mr. Blair takes up the system of church finance as taught by Paul. It shows the break with the old tithing system, and emphasizes the duty of every Christian to set aside something for the church each Sunday, "as he may prosper". The book is a rearrangement and a revision of a similar booklet by Mr. Blair in the Korean language. The Korean edition was prepared for use in Bible classes. This English edition is intended to help those interested in the study of Korean missions to understand the underlying principles of stewardship which have helped the Korean Church to make such high standing in Christian giving.

A steady growth in church budgets is shown in the tables furnished by the author for the years 1931 to 1937. Rearranged in parallel columns the expenditures by the two major denominations in Korea for the past seven years are as follows :

	Presbyterian Church	Methodist Church
1931-	¥ 1,310,066.67	¥ 211,502.00
1932-	989,831.75	236,037.00
1933-	1,121,664.74	294,822.00
1934-	1,027,396.79	344,334.00
1935-	1,339,718.55	378,289.00
1936-	1,756,552.45	422,226.00
1937-	1,915,306.50	514,867.00

These figures are exclusive of foreign mission expenditures for mission work.

According to a study made by Dr. R. A. Felton the average church member in Korea gives in actual cash annually about one-third of what the average American church member gives; considering the great difference in annual incomes the Korean church member gives much more than his American brother. Indeed the Korean church member doubtless gives the highest percentage of his income of any Christian in the world.

The exact statistics for the various missions will bear further study. Meanwhile Dr. Blair's two books in English are an essential part of the library of any one interested in knowing how the Korean church member has achieved this distinction and how to keep up the work so well begun.

\* *Stewardship in Korea*, by Reverend Herbert E. Blair The development of Scriptural giving in the Korean Church, and its relation to evangelism and a strong church life. English edition, fifty pages, paper ¥0.70; cloth ¥1.00.

*Paul,—A Christian Financier*, by Reverend Herbert E. Blair. The Scriptural basis for Church finance. English edition, paper, ¥0.75; cloth boards, ¥1.00.

## A Farewell Message

The Kobe Mission House  
Kobe, Japan  
March 1, 1939

Dear Friends in Korea :

**O**N THE EVE of leaving the Orient for the last time, after getting my first glimpse of it in the autumn of 1897, I have mingled emotions. Coming to the unknown so many years ago, and now leaving numberless friends and scenes which are very dear to me, there are real regrets

that I shall see many of these friends and scenes no more on earth; but memory pictures will remain with me so long as my life and memory last.

For the kindness received from all my Oriental friends through all the years, there is not space or time to write; but I shall not forget, and if my life is spared, shall recount many of our mutual experiences to friends in my own land, as I have opportunity.

To the Korean and Japanese and Chinese



friends and to my own Occidental friends, who made my last weeks in Korea such a stream of "farewells" in every way, tangible and intangible, I have no adequate words to express my love and thanks. Several times the fourteenth chapter of John's Gospel has been read to me by friends who prayed for me,—and why, when we have such wonderful words from such a wonderful Saviour Jesus Christ, should we be too sad?

The leading of the Lord has been a blessed story to me, although sorrows and humiliations, as well as joys and successes, have been along my path. I often think of the nurses who came to Korea to give devoted service, some of whom were called to the Heavenly land, or to their native lands, so short a time after their labors had begun in Korea, and ask myself, "Why should I have been given so many years of privilege and opportunity?"—not always in direct hospital work, but never forgetting that I was a missionary nurse, and asking God's blessing upon those whom we met, and that strength and wisdom might be given for the task in hand.

Now all the past opportunities are gone! May the Lord forgive all that has been wrong, and bless whatever carried His love and message to others.

For Severance Union Medical College, and all the departments of that institution, for each individual now connected with it, and all who in the past have had a part in its development, my deepest prayers and desires go up to God for His guidance for every one, that each one may carry the love of God in his heart, and to all who come for help and healing,—that to each one of these "little ones" may be given the blessing needed. May we always "Consider the poor!" and may we take care to "not offend one of these little ones".

Anticipating the future, if the Lord grants me yet a little longer time, I think of dear

relatives and personal friends in the home land, where I'd love to spend awhile,—where family homes, sisters and brother, nieces and nephews, and childhood playmates may yet be found. To the good folks of Utica Presbytery who sent Miss Jacobson, and after her death, sent me to Kurikai to help in the hospital which was the predecessor of the Severance institution; to the faithful Koreans who pioneered in the early days of our efforts to establish a Nurses' Training School; and to those who have, year by year, entered to carry on the work, to them all love and honor for their helpfulness to the institution and to the needy whom they cared for!

To the foreign nurses from many lands who came to carry on the torch of Florence Nightingale, and who are still in Korea to "carry on", God bless and keep them, and may they never give up until the Lord Himself calls them away from this Christ-like work to which they have devoted themselves. I personally thank the younger nurses for all the love and consideration they have always shown me.

To those whose graves are in Korea, we owe a debt. Nurse Webster, Mrs. Hilliary, Anna Jacobson, Laura Pitts, Thelma Thumm, Nurse Edge, Miss Shepping, and others who laid down their lives in the homeland.

If I may get to the Philadelphia General Hospital Training School in the autumn of this year, it will be my 50th anniversary—having entered the Training School on September 4th, 1889.

My home address is to be 240 N. 3rd Street, Lewisburg, Pennsylvania, U. S. A., where I am to be with my sisters Ellen and Charlotte, and our aunt, Miss Angeny. Please write to me, and come to see me there.

To all the good friends, my love and prayers.

Ever yours,

Esther Lucas Shields





## The Protestant Church in Chosen

Ewha College has a new president from April of this year. Dr. Alice R. Appenzeller, who has served the institution for more than twenty years has given over the important position to Dr. Helen Kim who has been trained for such leadership. The College is fortunate to welcome this able leader from among its own graduates. Dr. Appenzeller who was the first missionary born in Korea, has given her whole career to the College, and the present plant with beautiful buildings, adequate equipment and a loyal group of faculty and staff, are largely due to her years of successful leadership. Ewha College is recognized as a successful missionary enterprise, and this is due largely to her devoted service. If we say that a person is successful when that person is almost identified with the cause or work for which a person stands Dr. Appenzeller has been successful in her career, for her name has always been thought of when the college is mentioned. Her contribution for which she was awarded the Blue Ribbon Medal by the Government, has not been limited to an educational instruction alone but it has extended to every individual who has come in contact with her. It will not be too much to say that she is one of the most revered and honored missionaries in the land. Her students and friends have witnessed her Christian forbearance and magnanimity. She will remain in the College as Honorary President and continue to help the institution.

The united meetings of three conferences of the Korea Methodist Church will be held for a week beginning May 3rd, at the Methodist Church in Chung-dong, Seoul. Rev. Chong-woo Kim, the new General Superintendent, will preside for the first time. The change from the title of General Superintendent to Bishop and the affiliation of the Korean Church with the Japanese Methodist Church will be important issues in the conference. Committees are busy arranging the program of the meeting. An evening program of music with noted musicians in the church taking part, is looked forward to with pleasant anticipation.

A group of forty leading Presbyterian Church leaders in Korea met together in the Westgate Presbyterian Church Seoul, March 27th to discuss the need for organizing a theological seminary for training religious leaders. An executive committee was appointed to carry out the plan. It was expressed in the meeting that in view of the fact that the theological school in Pyengyang which has served the church so well in the past, producing able and devoted workers, does not receive new students, there should be some way for providing workers to carry on in the future in Presbyterian Churches.

The executive committee meeting of the Christian Literature Society was held April 12th in the Society building. It was voted that the semi-centennial celebration of the founding of the society will take place in 1940. As a memorial of the occasion it was decided to have a campaign to raise fifty thousand yen. A practical way, it was further decided, would be to have every missionary contribute fifty yen each, and the amount of thirty thousand yen or more would be requested from the boards of missions. The work of publishing is very much needed at present, more than during any other decade in Korea, and the decision of the meeting will have a significant result if it is well carried out. Dr. H. D. Appenzeller was appointed as president of the society for the ensuing year.

The meeting of Y. M. C. A. S. in Korea and Manchoukuo, was held in Seoul for two days beginning March 30th. Many leading Japanese Christians visited the city in connection with the convention. An eager and enthusiastic discussion concerning the present world problems, was made by attending delegates.

The Chulsan Presbyterian Church in North Pyungan Province is an old church with fifty years of history. It is one of the churches which has been steady and gradual in its growth. There has been a new church building constructed at a cost of fifty thousand yen. It was recently completed and there was a beautiful dedication service. It is expected that inner spiritual activities will be greatly encouraged by the new structure and facilities.

Recently the much needed Tokyo Church of the Korea Methodist Church was organized in the chapel of the Tokyo Y. M. C. A. It is earnestly hoped that it will have fruitful activities for the Korean community. It is reported that there are more than four thousand Korean students in Tokyo, and if the church has some direct influence on this group of people in higher educational institutions, the result will be far-reaching.

Mrs. Sunsang Kim, a member of the congregation of Changdaibun Presbyterian Church in Pyengyang, passed away recently. She has been very active in philanthropic work in the church. In her will she stated that two thousand yen would be contributed to the church. The sum may be small, but the significance of her devotion as shown by her gift, has inspired unselfish giving on the part of other members of the congregation. The church is planning to use the gift in a very useful way.



## Contributors

For some years the Rev. R. C. Coen, Associate Editor of this magazine and a member of the Staff of the Chosen Christian College, has been interested in work for the Blind in Seoul. Each Sunday a large group of these unfortunate people attend the Central Presbyterian Church in the Capital.

Rev. L. T. Newland, D. D. came to Korea in 1911 as a member of the Southern Presbyterian Mission and is located at Kwangju. The Leper Colony is near the Soonchun Station of that Mission and is in charge of R. M. Wilson, M. D.

Miss Olga C. Johnson resides in Kankei, an interior Station in the far north of Korea. She came to Korea in 1921 and is a member of the Northern Presbyterian Mission. As an evangelistic worker she drives her car over the mountain roads of a wide area.

Miss Marion L. Conrow of the Methodist Mission is a valued member of the Editorial Board of the Korea Mission Field and a teacher in Ewha College. She came to Korea in 1922.

O. R. Avison, M. D., LL. D., retired President of Severance Union Medical College and of the Chosen Christian College of Seoul, now resides in America. He is a Canadian. We are glad to continue this interesting series of articles about his work as a pioneer in the field of medicine in Korea.

Mrs. R. K. Smith of the Northern Presbyterian Mission in Pyengyang is well known and much appreciated by our readers. We are especially indebted to her for soliciting the many articles on medical subjects that we have been publishing in recent months. Dr. Smith is Acting Superintendent of the Union Christian Hospital in Pyengyang.

Rev. Chas. Allen Clark, Ph. D., on the Staff of the Presbyterian Theological Seminary has long been associated with the Rev. W. L. Swallen, D. D. about whom he writes. Dr. and Mrs. Swallen are the only resident missionaries in Korea who came as early as 1892.

Miss Esther L. Shields, R. N. came to Korea in 1897 as a member of the Northern Presbyterian Mission and spent nearly all her years of service in Severance Hospital, Seoul.

Rev. Chas. A. Sauer of the Methodist Mission has a number of assignments one of which is Principal of the Language School now in session. Mr. Blair of the Northern Presbyterian Mission came to Korea in 1904 and is now on furlough. He was a delegate to the Madras Conference going from New York and returning via North India, Iran, Irak and Syria.

We are happy to resume the page on the Protestant Church of Chosen which has been especially valued by

our readers, as are the Notes and Personals by Mr. Thomas Hobbs, Secretary of the Chosen Bible Society.

S. H. Martin, M. D., C. M. of the United Church of Canada Mission came to Korea in 1915 and is on the Staff of the Severance Union Medical College and Hospital.

## Notes and Personals

### Australian Presbyterian Mission

#### *Resigned*

The Rev. F. T. Borland, Chinju, on account of Mrs. Borland's health. Mr. & Mrs. Borland and family left for Australia in May.

Dr. C. I. McLaren has been appointed to work in Chinju Hospital for one year. Mrs. McLaren and Rachel will continue to live in Seoul.

### Korean Methodist Church

By action of the recent Annual Conference of the Korean Methodist Church, the General Superintendent of that church is now designated as either "General Superintendent" or "Bishop".

#### *Honorably Retired*

Mrs. Alice Hammond Sharp, Kongju, and Miss Jane Barlow, Haiju, retired at the recent Annual Conference. Both plan to leave Korea in August. Mrs. Sharp came to Korea in 1900; Miss Barlow in 1912.

### United Church of Canada Mission

#### *Left on Furlough*

Rev. & Mrs. W. A. Burbidge and family, Hoiryung.

### Northern Presbyterian Mission

#### *Left on Furlough*

Miss A. S. Doriss, Pyengyang

Miss C. A. McCune, "

Rev. and Mrs. C. S. Hoffman, Syenchun, on account of Mrs. Hoffman's health.

#### *Publisher's Paragraphs*

The Business Manager (C. L. S. O. K.) wishes to call to the attention of all our readers one advertisement that is of concern to all old subscribers, concerning Back Numbers of the KOREA MISSION FIELD and Transactions of the R.A.S., K.B.

While on the subject of Advertisements, we remind our readers that without the patronage of our advertisers it would be impossible to put out the magazine at the price we ask of you. Kindly look over the advertisements and give them such support as is possible that their investment in the paper's pages may be profitable to them also.

SORAL BEACH: The Parker Cottage is FOR Rent, season 1933, also FOR SALE, at figures set by the Sorai Beach Company's Committee. Inquire of Chairman, Dr. H. H. Underwood, Chosen Christian College, Seoul, Korea.

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\* \* \* \* \*

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